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REPLY

OF

REV. JOHANNES MEGAPOLENSIS

PASTOR OF THE CHURCH OF

NEW AMSTERDAM

TO A LETTER OF

FATHER SIMON LE MOYNE

A FRENCH JESUIT MISSIONARY

OF

CANADA

1658

Printed by
THE COLLEGiate CHURCH
NEW YORK
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INTRODUCTORY NOTE.

DOMINE MEGAPOLENSIS AND FATHER LE MOYNE.

From a letter of Rev. Johannes Megapolensis to the Classis of Amsterdam, dated September 28, 1658, we learn a few particulars about an interesting discussion between himself and Father Simon Le Moyne, a Jesuit missionary among the Mohawks. Father Le Moyne accompanied the Indians several times on their visits to Fort Orange. At length he visited Manhattan, probably at the invitation of Roman Catholics living there, and perhaps especially for the sake of the French privateers, who had arrived there with a good prize. The following is an extract from this letter of Megapolensis to the Classis:

"He [Father Le Moyne] represented that he had heard the other Jesuits speak much of me, who had also highly praised me for the favors and benefits I had shown them; that he, therefore, could not, while present here, neglect personally to pay his respects to me, and thank me for the kindness extended to their Society. 1. He told me that during his residence among our Indians, he had discovered a salt spring, situated fully one hundred [Dutch] miles [three hundred English miles] from the sea; and that the water was so salt that he had himself boiled excellent salt from it. 2. There was also another spring which furnished oil. Oleaginous matter floated on its surface, with which the Indians anointed their heads. 3. There was another spring of hot sulphurous water.* If paper and dry materials were thrown into it, they became ignited. Whether all this is true, or a mere Jesuit lie, I will not decide. I mention the whole on the responsibility and authority of the Jesuit.

"He told me that he had lived about twenty years among the Indians. When he was asked what fruit had resulted from his

*The salt springs were probably those at Onondaga or Syracuse; the sulphur springs those at Richfield or Saratoga. The Five Nations sometimes roamed into Pennsylvania, and the oil springs may be those in that State. See page 20 of this pamphlet, and Parkman's "The Old Regime in Canada"; O'Callaghan's "New Netherland"; Brodhead's "New York"; "Jesuits' Relations."

labors, and whether he had taught the Indians anything more than to make the sign of the cross and such-like superstitions, he answered that he was not inclined to debate with me, but wanted only to chat. He spent eight days here and examined everything in our midst. He then liberally dispensed his indulgences, for he said to the Papists (in the hearing of one of our people who understood French), that they need not go to Rome; that he had as full power from the Pope to forgive their sins, as if they were to go to Rome. He then returned and resided in the country of the Mohawks the whole winter.

"In the spring, however, troubles began to arise between our Indians and the Canadians. He then packed up his baggage and returned to Canada. On his journey, when at Fort Orange, he did not forget me, but sent me three Catalogues: the first, on the succession of the Popes; the second, on the Councils; and the third was about heresies, all written out by himself. He sent with them, also, a letter to me, in which he exhorted me to peruse carefully these Catalogues, and meditate on them, and that Christ hanging on the Cross was still ready to receive me, if penitent. I answered him by the letter herewith forwarded, which was sent by a yacht going from here to the St. Lawrence in New France. I know not whether I shall receive an answer."

(Signed) JOHANNES MEGAPOLENSIS.

September 28th, 1658.

Ecc. Records of New York, 321, 404, 438-9

The copy of the letter of Domine Megapolensis to Father Le Moyne above referred to was procured from the Archives of the Classis of Amsterdam in 1841, by J. Romeyn Brodhead, and is now in the Archives of the General Synod at New Brunswick, N. J.

It was written in the peculiar chirography of two and a half centuries ago, in Latin, and the words, as usual, were frequently abbreviated. None but an expert in Latin could decipher it. This has been done by Prof. Louis Bevier, of Rutgers College, and the original and a translation are here printed for the first time as an ecclesiastical document of much interest. Professor Kirk, of Rutgers College, has also kindly revised the proof-sheets.

EDWARD B. COE.

E. T. CORWIN.

*Doctissime Dne (Domine) Simon
Le Moyne:*

Epistola tua 7. Id. April. conscripta 5. Kal. Maii mihi tradita est, eum annexis tuis seedulis seu mavis catalogis, quos me diligenter perlegere, et ad sanctuarii trutina(m) expendere efflagitas.

Nescio profecto, mi Dne. (domine), an tu somniando hos catalogos ad me transmiseris, an vero tu vigilando me in hunc usq(ue) diem, Endymione (m) fuisse putaveris et me adeo in studendo desidiosum, totum vitae meae tempus inutiliter trivisse, ut nqm (nunquam) antehac similes catalogos, inspexerim, legerim, et serio perpenderim.

Mihi erede Dne (domine) Le Moyne id ipsum quod me petis, multis abhinc annis factum fuisse. At vero candide confiteor, me nihil ex iis unqm (unquam) expiscari potuisse, qd (quod) vel vros (vestros) detestabiles errores stabiliet, vel fidem orthodoxam, qm (quam) p(ro)fiteor, labefactare valeat.

Equide(m) fides orthodoxa, et vera religio,† non ex locali aut personali successioe (successione) quam false p(re)tenditis, neq

*Most Learned Mr. Simon Le
Moyne:*

Your letter, written on the 7th of April, was delivered to me on 28th of April, with the schedules, or if you prefer to call them so, lists [catalogues] annexed, which you beg me carefully to peruse, and weigh in the scales of the sanetuary.

I do not know, indeed, my dear sir, whether you transmitted these Catalogues to me when you were dreaming; or whether when you were awake, you thought me to be an Endymion,* even to this day; and that I have been so derelict in study, and have spent my whole life so uselessly, as never hitherto to have inspected, or read, or seriously pondered similar Catalogues.

Believe me, Mr. Le Moyne, that that very thing which you ask me (to do), was done by me many years ago; but indeed, I candidly confess that I have never been able to fish out anything from them [Romish works] which would either establish your detestable errors, or have a tendency to undermine the Orthodox Faith which I profess.

Indeed, the Orthodox Faith and true religion come not from local or personal succession, as you falsely pretend; nor from

* Endymion was a beautiful shepherd boy, who received from Jupiter the boon of perpetual sleep. He reposed in a cave in Mt. Latuns in Caria, and was beloved by Selena, who visited him each night.—E. T. C.

† This sentence should have been in the accusative—fidem orthodoxam, et veram religionem—as it is the object of tenemus.

(ue) ex humanis decretis et traditionibus, quibus seatetis, sed ex immutabili et infallibili vbo(verb)o Dei in v(eteri) et n(ovo) Testamento comp(re)henso, hauriendam et confirmiandam firmiter tenemus.

Prior tua chartula est desucces-sioe (successione) Pontificu(m) Romanoru(m), sed posito, at non concesso, talem localem, et personalem succioe (successio-nem) apud vos repiri, (reperi) qd (quid) qso (quaeso) p(er)feceris. Etenim qd (quid) prodest anti-quitas si non adsit veritas, quid juvat p(er)sonalis successio si non adsit veritatis p(ro)fessio et ejusdem continuatio?

An tu putas Pontifices Judae-oru(m), Anna(m), Caipham, et similes veram religio(n)e(m) habuisse, qa (quamquam?) suam successio(n)e(m) deducere poter-ant a talibus sacerdotibus, qui divinit(u)s erant ordinati et q(ui)dem eo in loco, q(ne)m Deus specialiter elegerat, et talib(u)s privilegiis ornaverat, qualia tu nqm (nunquam), licet ringaris, de tua Roma demon-strare potes.

Quemad(m)odum ergo succe-sio Pontificu(m) Judaeoru(m) nihil praestat ad stabiliendos coru(m) errores, q(uo)d contra S(anctam) Chri (Christi) doc-trina(m) urgebant. Ita nulla vra (vestra) succio (successio) (de qua thrasonice gloriaris) efficax erit, ad v(est)ras haer-eses et falsa dogmata transub-standianda in veritatem divi-nam, a qua Romano-Pontificia Eccl(es)ia turpiter atque impie apostatavit, q(uo)d facile liquere

human decrees and traditions, in which you abound; but we hold firmly that it must be drawn out and established from the immutable and infallible Word of God, as contained in the Old and New Testaments.

Your first cartulary is on the succession of the Roman Pontiffs. Now assuming, although not granting, that such local and personal succession is found with you, what, I ask, have you ac-complished? For what avails antiquity if truth is not present? What avails personal succession if the profession of the truth is not present, as well as the con-tinuity of the same?

Do you think that the priests of the Jews, Annas and Caia-phas, and the like, had the true religion? And yet they were able to deduce their succession from such priests as were divine-ly ordained, and indeed [were or-dained] in the very place which God had especially chosen and endowed with such privileges as you never—you may get angry if you please—can demonstrate concerning your Rome.

As, therefore, the succession of the Jewish priests avails nothing at all for the establishment of their errors, which they urged against the holy doctrine of Christ, so no succession of yours (concerning which you so insolently boast) will be efficacious, to transform your heresies and false dogmas into divine truth, from which the Roman Pontifical church has basely and impiously apostatized, as may easily be made evident

potest, unicuique qui non
leberide* caecior est, et moderna
Romano-Pontificia(m) do-
ctrina(m), aequa mentis
bilance confert cum verbo
Prophetaru(m), Evangelis,
tari(m), et Ap(osto)loru(m) et
specialiter cum ep(isto)la Pauli
ad Romanos, vix enim tenebrae
magis differre possunt a luce
qua(m) v(est)ra religio, fides et
doctrina differt a fide et doc-
tr(in)a, q(ua)m ap(osto)l(u)s in
eadem ep(isto)la ad Rom. propo-
suit, quod facile possem, si liberet,
in hypotyposi ostendere.

Cum autem vobis Pappolatris
successio sit instar Dianaee Ephesiae,
et nihil vobis communius sit
quam erepare, Successio, Suc-
cessio, ut olim v(est)ri majores
apostatae Judaei quib(u)s in
heolomania† successistis inge-
minantes nidebant, Templu(m)
Dei, Templu(m) Dei, non immor-
tibi succenserem, si adhuc pap-
istry coeno adhuc immersus
haerere(m); quod tam mala fide
egeris, in contexendo Paparum
catalogo, q(ua)ndoquide(m)
studio et malevole omisisti Pap-
issam Joannam foenia(m), quae
assumpto virili habitu, tandem(m)
ad sellam pontificia(m) ascendit,
et instar turpis scorti, sucuba
facta obscaenis amasiis, impreg-
nata, et suum foetu(m) enixa,
secundum illud.

to any one who is not blinder
than a bat (*lit.*, serpent-skin),
and who compares the modern
Roman Pontifical doctrine, with
an even balance of mind, with
the words of the prophets, evan-
gelists and apostles; and especi-
ally with the Epistle of Paul to
the Romans; for scarcely can
darkness differ more greatly
from the light, than your re-
ligion, faith and doctrine differ
from the faith and doctrine
which the apostle propounded in
that same Epistle to the
Romans. This I could easily
show in outline, if I chose to
do so.

Since, however, to you Pope-
worshippers, “Succession” is
like “(Great is) Diana of the
Ephesians;” for nothing is more
common to you than to cry out
“Succession, Succession;” as of
old, your ancestors, the apostate
Jews (to whom you are the suc-
cessors in your rage for dregs),
cried out aloud—“*The Temple of*
God, The Temple of God (are
we)”—I should not, unjustly, be
angered with you if I were, up to
this time, wholly immersed and
stuck fast in the mire of papistry,
for acting in such bad faith in
drawing up the catalogue of
the Popes: since, indeed, you
have purposely and wickedly
omitted the Pope-ess, Joanna,
a female; who having as-
sumed masculine attire, finally
ascended the Pontifical seat;

* Leberide, from the Greek λεβηδίς, the sloughed-off skin of a serpent. The writer here Latinizes this word. The expression, τυφλότερος λεβηδίς, blinder than a serpent's cast-off skin, is cited by Hesychius from Aristophanes.

† Greek ἔωλομανία, from ἔωλος, leavings, scraps, dregs; and μανία, rage; or does it simply mean, “in your insane rage”?

Papa Pater Patru(m), peperit
papissa papillu(m).

Et quamvis hie corrugata fronte
nictetis, et nobis oculos effondere
vultis, tame(n) nolentes convin-
cimini ab ipsismet Papistis His-
toriographis quam plurimis, qui
testantur tam insigne(m) Papis-
sam, papanae eccliae(ecclesiae)
caput fuisse, et papillum peperi-
sse. Quid ergo causae fuit, quod
hane ex tuo catalogo expunxeris,
forsan te coegit pia fraus qua-
mihhi Calvinistae imponere volu-
isti.

Condoleo tibi, te ita Diris
agitari, ut n(on) verit(u)s fueris
in fronte tui catalogi constituere
J. Chru(m) (Jesum Christum)
Salvatore(m) et S. Petrum,
quasi illi vestrorum erroru(m),
vel autores vel tutores essent,
cum tamen ipsa meridie clarius
sit, vestras opiniones, e(x)tra,
praeter et contra S. Scripturam
confut[? *], toto quod aiunt
coelo, a Chr(ist)i et S. Petri doc-
(t)rina differre, et longissime
distare.

Dubito etiam an pp. (propter)
horrendam tua(m) blasphem-
mia(m) succensio(n)e an vero
commiser(ati)o(n)e dignior sis;

and like a base strumpet,
lying with obscene lovers,
became great with child, and
brought forth her offspring, as
the verse runs—

"The Pope, the Father of the
Fathers — being a pope-ess —
brought forth a little pope."
And although right here, you may
shake your head [lit. blink] with
wrinkled brow, and wish to tear
out our eyes; nevertheless, you
are convicted unwillingly by
very many papist historians
themselves, who bear witness
that this so greatly renowned
Female Pope was the Head of
the Papal Church, and brought
forth a popelet. But what was
the reason that you expunged
her name from your Catalogue?
Perhaps pious fraud compelled
you, whereby you hoped to
deceive me, a Calvinist.

I pity you, that you are so
driven by the furies, that you
have not feared to place in the
forefront of your Catalogue,
Jesus Christ the Saviour, and
Saint Peter, as if they were
either the authors or the cham-
pions of your errors; although it
is clearer than the very noonday,
that your opinions are outside
of, beside, and contrary to, the
Holy Scripture; differing from
the doctrine of Christ and Saint
Peter by "a whole heaven,"
as they say, being at the very
farthest remove from them.

I am even in doubt, whether,
on account of your dreadful blas-
phemy, you are more worthy of
anger or of pity; because you

* Manuscript is mutilated here. And although confut—is plain, it is not clear how the word should be filled out. Confutare does not seem suitable.

quod J. Chro (Iesu Christo), non Romano-Pontificae, sed sanctae eccl(es)iae catholicae capiti, tam impura et monstrosa membra assuere coneris.

Quis enim ignorat qui historias tantum obliquis oculis inspexit jam multis saeculis, a tempore Gregorii Magni, episcoporu(m) Rom. bonoru(m) ultimi, et maloru(m) primi, inter vestros Pontifices plurimos fuisse, impios, atheos, epicuraeos, magos, cinaedos, sodomitas, et si quid deterius dici potest, imo quosdam eoru(m) magis bestias et diabulos incarnates, quam homines fuisse, teste Platina, etc.

Cur igitur tu tales Dagones in eodem loco cum arca D(omi)ni erigere satagis? Cur tu tales Beliales, cum Chro(Christo) communione(m) habuisse, asserere no(n) erubescis?

Secunda tua chartula continet annotationem Conciliorum, qua p(ro)bare vis Spiritu(m) S. Ecclia (Ecclesiam) Chri (Christi) sponsa(m) nunq(ua)m deseruisse. Sed quare tu insaniens cum propria tua umbra luctaris? Quis praeter te somniantem dixit Spiritu(m) S. Ecclia Chri (Ecclesiam Christi) sponsam desertere aut deseruisse vel unq(ua)m deserturum? Etenim ex vbo (verbo) Dei edocti sumus, credi-

have attempted to attach such impure and hideous members to Jesus Christ, who was not the head of the Roman Pontifical Church, but of the Holy Catholic Church.

For who is ignorant, that has inspected history with even a careless glance, that for many centuries past, from the time of Gregory the Great, the last of the good Roman Bishops, and the first of the bad ones, there have been among your Pontiffs many impious ones: atheists, epicureans, diviners, lewd fellows, sodomites; and worse still, if anything can be worse, even certain ones among them, who were beasts and devils incarnate, rather than men; according to the witness of Platina* and others.

Why, therefore, do you desire to set up such Dagons in the same place as the Ark of the Lord? Why do you not blush to assert that such Belials have had fellowship with Christ?

Your second cartulary contains a list of the Councils, by which you wish to prove that the Holy Spirit has never forsaken the Church—the bride of Christ. But why do you, like an insane man, wrestle with your own shadow? Who has said, unless yourself when dreaming, that the Holy Spirit deserts, or has deserted, or ever will desert the Church, the bride of Christ? For from the Word of God we have been taught,

* Platina, born in 1421, wrote a history of the Popes, which was first printed in 1479, and two other editions soon followed. Later editions have had objectionable passages eliminated.—E. T. C.

mus atq(ue) asserimus, Chr(ist)-
um eaelestem sponsum, cum sua
Eecl(es)ia catholica, spirituale
connubium inivisse, eam sibi in
aeternu(m) despousavisse, per-
petuum gra(ti)ac foedus cum ea
pepegisse, nee ab ea suo spiritu
recessisse, reedere, aut unq(ua)m
recessuru(m) esse.

Quid vero tu inde concludere
vis? Ergo papizans grex et
rasa ista turba est Chri Eelia
(Christi Ecclesia) ejusque sponsa,
eui Chrts (Christus) suum Spiritu-
um nunquam subtracturus sit? Sed erasse, mi Due(Domine), halluci-
ni naris, qd(quod) tu promissiones
electae eeliae (ecclesiae) Catho-
licae factas ad particularem
eeliae(ecclesiam) Romanam ast-
ringere anniteris. Tunc putas
Spiritum S. Eelia (Ecclesiam)
suam deserturum nisi Romae in
arce Antichristi sit quasi palo
alligatus, aut in scrinio pectoris
pontificii conclusus constringat-
ur? Sodes cedo vel unicum
Scripturae locum qui p(rae)bet
Spiritus S. assistentia(m) magis
promissa(m) esse Romanae
Eecl(es)iae, quam Hierosolymita-
nae, Ephesiae, Alexandrinae,
Laodiceenae, etc. Profecto si ulli
Eeliae (Ecclesiae) tale privilegium
attribuendum esset, tum illud non Romanae, sed Jerusolymita-
nae competeteret.

Confitemur quidem tempore
ap(osto)loru(m), et aliquib(aliquibus)
subsequentibus saeculis,
Romae fuisse bonos et pios pas-
tores et episcopos, qui Chri(Chri-

and believe and assert, that Christ, the Heavenly Bridegroom, has entered upon a spiritual marriage with His Catholic Church, and has espoused her to Himself forever; has made an Everlasting Covenant of Grace with her; and in His Spirit, has not withdrawn from her, does not withdraw, and never will withdraw.

But what, indeed, do you wish to conclude from this? That therefore that papalizing herd, that tonsured rabble, is the Church of Christ, even His bride? and that from them Christ will never withdraw His Spirit? But, my dear sir, you are laboring under a gross hallucination, in that you strive to limit the promises made to the elect Catholic Church, to the Roman Church in particular. Do you imagine that the Holy Spirit will desert His Church, unless He be, as it were, bound to the stake, in the citadel of Antichrist, at Rome, or be boxed up in the Pope's bosom? Give me, if you can, even a single passage of Scripture, which shows that the assistance of the Holy Spirit is promised more to the Roman Church than to that of Jerusalem, or Ephesus, or Alexandria, or Laodicea, etc. Assuredly, if to any Church it had been necessary to accord such a privilege, it would belong, not to the Roman Church, but to that of Jerusalem.

We confess, indeed, that in the time of the Apostles, and for some centuries following, there were at Rome good and pious pastors and bishops, who

sti) doctrina(m) praedicabant, orationi intendebant, populum docebant, et qsi (quasi) pontem ad coelum extruebant viamque vitae, bono exemplo preeundo, monstrabant:

Et consequenter confitemur Chru (Christum) etiam suam ecclia (ecclesiam) Romae habuisse, sicut Corinthi, Athenis, Antiochiae, etc., at vero quemadmodum Deus pp. (propter) hou (horum) peccata, ingratitudine(m), vbi (verbi) divini contemptum, etc., secundum suas minas candelabru(m) suu(m) removit ex his locis, vinea(m) suam ab iis auferebant aliis eam elocavit. Eodem etiam modo sese res habet cu(m) Romana Ecclia (Ecclesia). Adeo ut modernu(m) papalem gregem non agnoscamus Chri Ecclia (Christi Ecclesiam), aut membru(m) ejus, sed Antichristi faecem. Postquam enim diabolus per homine(m) peccati solium suu(m) Romae fixit, vra(vestra) Roma facta est meretrix Babylonica, quae ebria sa(n)guine S.S. (sanctorum) martyru(m) reges terrae vino idolatriae suea inebriavit et intoxicavit.

Vix capio quare tu indeem concilioru(m) descripseris et ad me miseris, nisi forsitan ostentationis ea(a)causa id feceris ut hoc quasi Medusae capite et horrenda larva me terreres, ac si oia (omnia) coneilia a vris (vestris) starent partibus. Dñe (Domine) Le Moyne non recusamus debitum honore(m) deferre legitimis conciliis, in qbus (quibus) Spiritus S. praesidet, et vbo (verbo)

preached the doctrine of Christ, who were earnest in their prayers; who taught the people, and who built as it were, a bridge to heaven, and showed the way of life by setting a good example:

And, consequently, we confess that Christ had his Church even at Rome, just as He had it at Corinth, at Athens, and at Antioch, etc., but even as God, on account of their sins, ingratitude, contempt of the Divine Word, etc., according to His threats, removed His candlestick from these places, taking His vineyard from them, and giving it out to others: in like manner is it now with the Roman Church; so that we do not recognize the modern papal herd as the Church of Christ, nor even as a member of Him; but as the dregs of Antichrist. For after that the devil, through the man of sin, fixed his throne at Rome, your Rome became the Babylonish harlot, who, drunk with the blood of the holy martyrs, has made the kings of the earth drunk and poisoned them with the wine of her idolatry.

I scarcely understand why you have written down a list of the Councils and sent it to me unless perhaps you have done it for the sake of show; in order thereby to terrify me, as if by a Medusa's head and a dreadful mask, and as if all the Councils stood on your side. Mr. Le Moyne, we do not refuse to give the honor which is due to the legitimate Councils, in which the

Dei reguntur: qualia etiam confitentur fuisse inter illa quae tu annotasti. Interim tame(n) te seire velim, nos adeo stupidos et caecos non esse(esse) quin facile videre possimus, quaedam illocum(m) concilioru(m) fuisse illegitima, in qbus (quibus) non Spiritus S. sed diabolus potius praefuit, et plures errores, haereses, et falsa dogmata approbata ut appetat in secundo Niceno, Ephesmo, etc., praesertim vero in concilio Tridentino, licet enim illud a vobis magni aestimetur, tamen non ignoramus plures in eo errores sancitos et approbatos, quam [?] sunt canones quin [?] regulac, qd (quod) demonstrari facillime posset si liberet istam Camarina(m) movere.

Vix etiam crediderim, quantumvis vos Papis emancipastis, vos oia (omnia) recipere, quae in iis a te annotatis conciliis sunt definita, vel a Papis constituta; quandoque(quidem) tam concilia quam papae sibi mutuo contradixerunt, et quod ab uno erat constitutum, rursus ab altero abrogatum et condemnatum. Non puto te etiam nescire tales Papas fuisse, qui abrogarunt ea,

Holy Spirit presides, and which are governed by the Word of God. Of such, we confess there have been some, among those which you have noted; nevertheless, I wish you to know that we are not so stupid and blind, but that we are able easily to see, that certain of those Councils have been illegitimate, in which not the Holy Spirit, but rather the devil, presided; and many errors, heresies and false doctrines were approved; as appears in the second Nicene (Council), in that of Ephesus, and especially, indeed, in the Tridentine Council; for although that one is held in high esteem by you, yet we are not ignorant that many errors were sanctioned and approved in it, which are Canons, yea, Rules, as could be easily shown, if I chose to move that Camarina.*

I should, indeed, hardly believe, however much you defer to the Popes, that you accept all things which are defined in those Councils noted by you, or which have been settled by the Popes; when, indeed, not only Councils but also Popes have mutually contradicted one another; and when what was established by one, was annulled and condemned by another. Nor do I think that

*That is: If I chose "to stir up that foul, or pestilent bog." Camarina was a bog, near the city of the same name, in Sicily. The inhabitants of the city consulted the Delphic oracle as to whether they should drain the bog, and received the reply: Μή γενέσθε Καμαρίνην ἀνιψησοτες ταχείς.—"Do not stir up Camarina; it is better left unstirred." The first half became a proverb, meaning—"Don't meddle with unpleasant things." Virgil alludes to the matter thus:

..... Et tatis nunquam concessa moveri
Apparet Camarina procul.

"And at a distance appears the lake Camarina, by fate forbidden ever to be removed." (Aeneid, iii, 700.)

quae ab aliis Papis erant statu-minata, quin non pepercerint cadaveribus praecessorum.

Cum autem videam te conciliis tanquam Herculis columnis inniti, lubens a te docere vellen, quid tu concilium nomines, aut qui et quales, tuo judicio con-stituant aut efficiant concilium.

Licet enim ab ipsa juventute in papismo educatus sim, et multis annis in scholis vris (vestris) litteris opera(m) dede-rim, tame(n) non diffiteor, me adhuc tam stupidum ee(esse), ut nesciam quid apud papistas concilium sit, aut quina(m) illud efficiant.

Nam sine dubio laici et com-munis plebs non constituant concilium; neq(ue) etia(m) clerici, sacrificuli, missifices, et alia rasa turba, quae [qui?] charac-terem bestiae in fronte et manu dextra acceperint, neq(ue) etiam antistites, abbates, episcopi, archiepiscopi, cardinales, seor-sum considerati, quin ne quidem congregati; nisi illa congregatio autoritate et bulla pontificis sit facta, et Pontifex vel per se, vel per suos delegatos, praesideat.

At et hos tali modo congrega-tos conciliu(m) facere, aut constituere non sine ea (causa) dubitari potest, licet enim tales cliae (ecclesiae) Papanae pri-

you are ignorant of the fact that there have been Popes who have annulled those things which have been established by other Popes, nay, have not even spared the dead bodies of their predecessors.

Since, however, I perceive that you rely upon Councils, as upon the Pillars of Hercules, I would gladly be instructed by you just what you mean by a Council; or who and what men, in your judgment, constitute or make a Council?

For, although from my earliest youth, I was educated in the Papacy, and for many years studied in your schools, nevertheless I do not deny that hitherto I have been so stupid that I do not know what is considered a Council among papists, or who make it.

For certainly the laity and common people do not consti-tute a Council; nor even the clergy, the sacrificial priests—those who celebrate the Mass, and all the rest of that tonsured crowd, who have received the mark of the beast on their fore-head and in their right hand; nor even the princes of the church, abbots, bishops, archbishops, car-dinals, separately considered, nay, not even when considered collectively; unless that Assem-bly is made by the authority and bull of the Pontiff, and the Pontiff, either himself or by his delegates, presides.

But that the coming together of even these, and in such a manner, makes or constitutes a Council can be doubted, not with-out cause. For although such

niates, diu consultu(m) delib-
erent, et tandem concludant,
et canones sanciant, nullius
tame(n) momenti sunt, nisi
Papa suo anhelatu afflave(ri)t,
et suo suffragio conclusiones
primatu(m) approbaverit: id-
cireo ego judico, secundu(m) vra
(vestram) opinioe (opinionem),
Pontifice(m) apud vos esse caput
Eccliae (Ecclesiae), fundamen-
tum Eccliae (Ecclesiae), ipsam
Ecclia (Ecclesiam); et con-
cilium oecumenicum Eeliae
(Ecclesiae), et oe(omnem) Eeliae
(Ecclesiae) certitudinem quoad
doctrina(m) in cerebello Pon-
tificeis, tanquam cardine suo, vrti
(verti) et ex hoc tripode ad totam
vra (vestram) Eelia (Ecclesiam)
p(er)manare, quod si in hoc meo
judicio errem excusato mea(m)
stupore(m) et melius me de hac
re doceto.

papal dignitaries of the Church deliberate long and carefully, and at length reach a conclusion, and sanction certain canons, yet they are of no moment, unless the Pope has breathed upon them with his breath, and by his assent has approved these conclusions of said dignitaries. Therefore I judge that, according to your view of the matter, the Pontiff is the Head of the Church, the foundation of the Church, the very Church itself; and that the Ecumenical Council of the Church, and every warrant of the Church, as far as doctrine is concerned, turns upon the cerebellum of the Pontiff, as upon its axis, and from this tripod permeates to every part of your Church. If in this judgment of mine I am in error, excuse my dullness, and teach me better concerning it.

Tertius tuus index complectitur
enumeroe(enumerationem) haer-
eticoru(m) (ut vocas) qui ab
ecclia (ecclesia) defecerunt, et in
hoc exercitu statuis Judam
proditore(m) qsi (quasi) archi-
strategum duee(m)* aeiem hujus
turbae. Calvinu(m) vere ad
extremum agmen rejecisse vi-
deris, ut claudat tergum hujus
exercitus et opisthiophylaces [sic]
adducat. Sed sicut tibi antea
dixi, te blasphemiae reum esse eo
quod in priori catalogo, Chro
(Christo) Redemptori nro (nos-
tro) tam monstrosum corpus, et
tam putrida membra aggluti-
nare volueris, ita oportet me de-
nuo te accusare maximi erroris,

Your third list embraces the enumeration of heretics (as you call them), who have revolted from the Church; and in this army you place Judas, the traitor, as it were the Commander-in-chief, leading the battle-line of this crowd. You seem to have put Calvin, indeed, at the extreme end of this line, that he may close the back end of this army, and bring up the rear guard. But as I said to you before, you are guilty of blasphemy, in that you wished in your former Catalogue, to attach such a hideous body, and such rotten members, to Christ, our Redeemer; so it behoves me

*Corrected to *ducente(m)*.

imo malitiae, quod Judae Dni (Domini) sui proditori associare volueris nru(nostrum) Calvinum, cum utriusq(ue) actiones e diametro repugnant nec ullam communioe(communionem) habent. Judas enim defecit a Chro (Christo) ad pontifices, Pharisaeos, et sacerdotes vatinianos,[?] Chri(Christi) hostes, Calvinus vero, relichto Judaizante papismo, Chro (Christo) se adjunxit, et unice adhaesit. Judas falsitatis osculo, Chru (Christum) suum Dnu (Dominum), saevis tyrannis et rabidae turbae tradidit; Calvinus autem benedictum illud Dei nri (nostrri) instrumentu(m), aspirante divino Numine, Chru (Christum), ejus vbum (verbum), merita, spirituale ejus corpus, a Romanis Harpyis, et crudelib(u)s persecutoribus misere oppressum et vexatu(m) vindicavit.

Judas Chru (Christum) rejectit ejus vbum (verbum), doctrinam, et admonitiones contempsit. Calvinus contra Chri (Christi) satisfactiones ejusq(ue) merita apud vos pessundata, postliminio reduxit, et redemptionis Chri (Christi) lytru(m) sartum tectum conservare docuit.

Si itaq(ue) sinciput tibi sanu(m) est, tum certo certius caecutis, quod non videris, nullos mortaliu(m) Judae, Dni(Domini) sui proditori et venditori, similiores esse, qua(m) sint* Pontifices et tota Romana turba, quae habet characterem, nomen bes-

now to accuse you of a very great error, nay, of malice, in that you wish to associate our Calvin with Judas, the betrayer of his Lord; although the actions of these two are diametrically opposed to each other, neither, indeed, have they anything in common; for Judas revolted from Christ, going over to the pontiffs, pharisees and [wicked?] priests, the enemies of Christ; but Calvin, forsaking the judaizing Papacy, joined himself unto Christ, and clung to Him alone. Judas, by the kiss of hypocrisy, delivered Christ, his Lord, unto cruel tyrants, and to the rabid crowd, but Calvin, that blessed instrument of our God, by the inspiration of divine power, vindicated Christ, and His Word, and His merits, and His spiritual body which was miserably oppressed and harassed by Roman harpies and cruel persecutors.

Judas rejected Christ; and His Word, His doctrine and His admonitions he despised. Calvin, on the contrary, brought back to its old place the (doctrine of the) satisfaction of Christ, and His merits, which had been trodden under foot by you: and taught that we must preserve intact the ransom price of Christ's redemption.

If, therefore, your noddle is sound, then you are blind for certain, in that you do not see that no mortals are more like Judas, who betrayed and sold his Lord, than are the Pontiffs, and that whole Roman crowd, which has the mark and the

* *Sint* is added in margin.

tiae, et numeru(m) nominis eius, ideoq(ue) potestatem habent emendi et vendendi. Quid enim communius in Papismo, quam ad exemplum Judae Ischariotae Chru (Christum) vbis (verbis) appellare Rabbi, Dnu(Dominum) et Salvatorem; interim Chru (Christum) quoad officiu(m) ejus propheticu(m), sacerdotale, et regiu(m) abnegare reipsa, id Papae, missificibus, et aliis creaturis attribuere. Annon vos estis ii, qui rejecto* saneto et communi nomine Christiano, blasphemie vobis arrogasti nomen *Jesu-Vitae*, ut ita videremini instar Judae proditoris Chru (Christum) exosculari, et Dnu (Dominum) agnoscere, interim contemptis, venditis et pessundatis Chri(Christi)meritis et mandatis, ad Ignatii Loyolae, Frans. Xaverii et alioru(m) commenticia merita, indulgentias, et satisfactio(nes) confugitis, et homines ad idem faciendum incitatis. Experto credendum Ruperto; oia (omnia) enim ista saepius legi, audivi, vidi, feci, praesertim cum Coloniae Agrippinae studerem, et Ignatii et Xaverii apoteosis celebraretur, tum enim vidi non tantum eorundem simulacra ciren(m) ferri, veru(m) etiam detritam Ignatii lacernam, in pheretro expansam, tanquam insignia et eximia sebastmata ad venerandum per totam urbem deportari.

Nonne Papa vester per suas

**Rejecto* is added in margin.

name of the beast, and the number of his name;† and so have the power of buying and selling. For what is more common in the Papacy than, after the example of Judas Iscariot, to call Christ, in your speech, Rabbi, Lord, and Saviour; and meanwhile, in very fact to deny Christ, with respect to His prophetical, priestly and kingly offices, and to attribute the same to the Pope, or to those who celebrate mass, and to other mere creatures. Or are you not those very ones, who having rejected the holy and universal name of "Christians," have blasphemously arrogated to yourselves the name of "Jesuits," so that thus you seem to be like Judas the traitor, to kiss Christ and recognize Him as the Lord, while meantime you despise, and sell and tread under your feet the merits and commands of Christ, and take refuge in the fictitious merits, indulgences, and (vicarious) satisfactions of Ignatius Loyola, Francis Xavier, and others; and urge men on to do the same. Rupert speaks from experience; for all those things I have often read, heard, seen, and done, especially when I was studying at Cologne, and the apotheosis of Ignatius and Xavier was celebrated. For then I saw not only their images borne about, but even a worn-out cloak of Ignatius, spread out on a frame, as a noble and worthy reli, and carried through the whole city as an object of veneration.

Does not your Pope through

† Revelation xiii:17, 18.

bullas, indulgentias, et similia
anilia, ipsi vero utilia, Christu(m), ejus merita, caelum et
oia (omnia) saera instar Judae
proditoris sacrilege vendit; ut
vere Mantuanus de hae sacrilega
nunditione(nundinatione) canat;

Venalia Romae

Templa, sacerdotes, altaria
saera, coronae,
Ignis, thura, preces, caelum est
venale Deusq(ue).

Quare melius et verius egisses,
et catalogum ac numeru(m)
haereticoru(m) Judae socioru(m)
et successoru(m) ejus aliquoto
(aliquanto) potuisses augere, si
deletis et omissis nonnulloru(m)
(quos tu false haereticos appellas)
nominibus, eorum loco surrogas-
ses, et Judae Ischariotae socios
ad junxisses, Franciscanos, Mont-
olivetanos, Minoritas, Cap-
ucinos, Discalceatos, Antonitas,
Carmelitas, Dominicanos, Bene-
dictinos, Cruciferas, Alexinanos,
Magdalenitas, et vos Loyolitas,
etc.

Deinde hisce masculini generis
Judaitis,* addidisses etiam faemi-
nini generis, Judaissas nempe,
Agathissas, Ursulissas, Clarissas,
atq(ue) vestras Jesuitissas, quas
memini me Coloniae vidiisse et
similes hujus faecis.

Quamvis vos oes(omnes) latere
vultis et eonclaudi in alveario
Ecliae (Ecclesiae) pontifieae . . .
hoc tamen pallio nec teguntur

his bulls, indulgences, and similar
old wives' fables, profitable indeed
to himself, sacrilegiously sell
Christ and His merits, heaven,
and all sacred things, just like
Judas, the traitor, so that the
Mantuan bard truly sings concerning
this saerilegious commerce:

For Sale at Rome,

Temples, Priests, Sacred Altars,
Crowns, Fires, Incense, Prayers,
yea, Heaven is for sale, and—
God!

Therefore you would have
acted better and more truly, and
would have been able somewhat
to increase the catalogue and
number of the heretics, the com-
panions and successors of Judas,
if you had crossed off and omitted
the names of some whom
you falsely call heretics; and in
their place, had added and
annexed as companions of Judas
Iseariot—the Franciscans, Orders
of the Monks of Mt. Olivet,
Minorites, Capuchins, Bare-
footed Friars, Followers of St.
Anthony, Carmelites, Domini-
cans, Benedictines, Cross-bearers,
Alexians, Magdalene Monks, and
you Loyolites, etc.

Then to these Juda-ites of the
masculine gender, you ought to
have added some Juda-esses of the
feminine gender, as the Agath-
ites, Ursulines, Clarissites, and
your Jesuit-esses, whom I re-
member to have seen at Cologne;
and the likes of these dregs.

And although you all wish to
lie hid and remain enclosed in the
hive of the Pontifical Church;
nevertheless by this cloak are

*Judaitis, from Judaitae, Juda-ites, or followers of Judas, is formed by the writer
on the analogy of Jesuitae, Jesu-ites, Jesuits.

nece tolluntur errores quibus
abundatis, et a vera Chri-
Eelia (Christi Ecclesia) et salutis
via devii abitis.

Agnosco sane in t(u)o indice
plurimos referri, qui revera
haeretici fuerunt, et horrenda
opinionu(m) et falsoru(m) dog-
m(a)tu(m) monstra pepererunt.
Interim etiam vi(d)eo, te in isto
catalogo haereticos proclaimare
quos tame(n) nulli Antichristi
satellites de haeresi convincere
potuerunt, nisi convictia (con-
vicia?) vra(vestra), falsas accusa-
tio(n)es, condemnoes (condemna-
tiones), et combustiones
apodixes esse putas; et veritatis
doctrina(m) ex vbo(verbo) Dei
haustam haeresim esse (ar)-
bitris.

Quid enim tibi Jesuita in
nro (nostro) Calvino haereticu(m)
est, nisi quod ea(cause) pro-
cataretica(m?) electionis non
statuerit opera praewisa congrui
et condigni, etc., ut vos fabu-
lamini; sed sanctum Dei
nri(nostri) beneplac(it)u(m).

Quid vobis Papieolis in Calvino
nro (nostro) haereticu(m) est,
quam quod repudiatis ves-
troru(m) figmentoru(m) phularis [sic],
et rejectis humanaru(m)
traditioni(m) quisquiliis, praedi-
eaverit J. Chru(Jesum Christum)
esse unicum et solum nru (nos-
trum) salvatorem, advocatum et
mediatore(m), qui una sui cor-
poris oblatione consummavit in
perpetuum(m) sanetificandos.

Quid vobis idololatris in
nro (nostro) Calvino haere-
ticu(m) est, nisi quod oia
nra(omnia nostra) bona opera

neither covered nor removed the
errors in which you abound, and
by which you wander from the
true Church of Christ and from
the way of salvation.

I recognize, indeed, in your list
that very many are cited who in
very truth were heretics, and
who have brought forth dreadful
monstrosities of opinions and
false dogmas. Yet I see that
you, in that same Catalogue,
proclaim as heretics those whom
no satellites of Antichrist
could convict of heresy, unless
you think that your revilings,
false accusations, condemnations,
and burnings at the stake
are proof; and imagine that the
doctrine of truth, derived from
the Word of God, is heresy.

For what is heretical to you,
O Jesuit, in our Calvin, except
that he has not set down, as the
original cause of election, foreseen
works, "*congrui et condigni*,"
etc., as you pretend; but, the
holy good-pleasure of our God?

What is heretical to you
Pope-worshippers, in our Calvin,
except that the nonsense of your
figments is repudiated, and the
trifles of human traditions are
rejected; and that he proclaimed
Jesus Christ to be our unique and
only Saviour, Advocate and
Mediator, who by the one offering
of His body has perfected
forever those who are to be
sanctified?

What is heretical to you
idolators, in our Calvin, except
that he taught that all our good
deeds should be done not from

docuerit fieri debere non ex intentione humana, sed ad vbi(verb) divini norma(m); non ut iis quidquam prom[er]eamur, sed ut Deo debitam gratitudinem exhibeamus, proximu(m) aedificemus, fidem nra (nostram) demonstremus, et Deum in nra (nostra) anima et corpore glorificemus.

Quid deniq(ue) vobis Jesuitis in nro (nostro) Calvino, in ejus scriptis et doctrina, haereticu(m) est, nisi quod animose et constanter homines docuerit, ut deserto execrando missae vrae (vestrae) idolo, ab ipso diabolo ad annhilandum Chru (Christum) uniu(m) propitiatoriu(m) sacrificiu(m) excogitato; ut relieto fictio igne purgatorio ad erumenas hominu(m) purgandas ab avaris missieibus(missificibus) excitato, ut repudiatis, confictis hominu(m) meritis, satisfactionibus, inanibus superstitionibus, peregrinationibus, defunctoru(m) invocationibus et similiu(m) fabularu(m) rejectamentis profligatis; recta ad Chru(Christum) ejusq(ue) merita contendere(n)t qui non tantum oneratos ad se vocat, sed etiam elevatione(m) et requiem p(ro)mittit.

Et haec est unica et firma mea consolatio utrumq(ue) in vita et morte, quod J. Chrus (Jesus Christus) in trabe crucis pendens, pro nobis maledictio factus est, devios peccatores ad resipiscientiam vocat, atq(ue) gratiore amplectitur. Detestor etiam ex intimo animi affectu praeteritam meam infamiam, me nimis diu

mere human motives, but according to the Norm of the Divine Word; not that we may gain anything by them, but that we may exhibit the gratitude which is due (from us) to God; that we may edify our neighbor, and show our faith, and with our soul and body glorify God?

And, finally, what is heretical to you Jesuits, in our Calvin, in his writings and doctrine, except that, boldly and constantly, he taught men, that, forsaking the execrable idolatry of your mass, invented by the devil himself for the destruction of Christ as the unique propitiatory sacrifice; that leaving the fabled purgatorial fires, kindled by avaricious celebrators of the mass, for the emptying of the purses of men; that repudiating the fictitious merits, satisfactions, inane superstitions, and pilgrimages of men, with invocations made to the dead, and the wretched offscourings of such like fables; they might march straight to Christ and His merits, who calls not only the burdened ones to himself, but also promises them relief and peace?

And this is my only and sure consolation, in both my life and my death, that Jesus Christ, hanging on the Tree of the Cross, was made a curse for us; that He calls lost sinners to repentance, and graciously embraces us. I detest even from the bottom of my heart my former dishonor; that I for too

deuin(m) fuisse ab ipsa vera Chri
(Christi) Eelia (Eelesia), et a
salutis via aberrasse, cum in
juventute usq(ue) ad annu(m)
23 aetatis meae in papismo
degens, in Academiis vris
(vestris) studerem, (et) dubio
procul in ista via p(er)dictionis
perrexissem, nisi Deus pater
misericordiarum mei misertus,
oculos mentis meae aperuisset,
et radiis salutaris Chri (Christi)
ejusq(ue) meritoru(m) cognitio
nis illustrasset; et a mortuis
vris (vestris) idolis ad Deum
veru(m), et salutis fontem Chru
(Christum) p(er)duxisset, ex quo
postquam bibi nunqua(m) ves
tras aridas cisternas repetere
desideravi.

Sed ad hoc annitor, et usq(ue)
ad vitae meae meta(m) quam
sine dubio jam agens 57 aetatis
annu(m) prope attigi annitar,
ut a potestate diaboli, dominio
peccati, et damnatione inferni
solius Chri (Christi) sanguine
liberatus, ipsum colam, et ei
servia(m) omnibus vitae meae
diebus.

Tandem mi Dne (Domine) Le
Moyne concludo, et quod mihi in
tuo epistolio proposuisti, id ipsum
tibi repono: videlicet Deum non
cultum aut memoria(m),^{*} sed
cor ipsum et voluntatem ex
igere. Idecireo abs te efflagito,
ut tandem aliq(ua)ndo jam sub
eaneoentibus annis, quos tu una
mem(mecum) attigisti, per
pendas, quid Chro (Christo)

long a time wandered from
the true Church of Christ, and
strayed from the way of salva
tion; since in my youth, even to
the age of twenty-three years, I
remained in popery. I studi
ed in your Colleges, and doubt
less would have persisted in
that way of perdition, had
not God, the Father of mercies,
pitied me, and opened the eyes of
my mind, and by the rays of
the salutary knowledge of Christ
and of His merits enlightened
me, and conducted me from
your dead idols to the true God,
and to Christ, the fountain of
salvation; from which, having
once drunk, I have never desired
to visit again your empty
cisterns.

But I am now striving, and I
will continue to strive, even to
the end of my life (to which
doubtless I have already almost
attained, since I am now fifty
seven years of age), for this, viz.,
that liberated by the blood of
Christ alone, from the power of
the devil, and the dominion of
sin, and the damnation of hell, I
may worship Him and serve
Him all the days of my life.

At length, my dear Mr. Le
Moyne, I conclude; and as to
what you have laid before me in
your letter, this very same thing
I now put to you, namely: that
God does not demand ceremony
or memorial monuments, but the
very heart and will. Therefore I
beg of you, even now in your de
clining years to which you have
already come, as well as myself,

* In ecclesiastical Latin *Memoria* means monument, tomb, church or altar, as
a memorial of the person who built it.

universali judici ad judicandum
venienti sis responsurus et
qualem ratione(m) villicationis
tuae ei sis redditurus. Quamvis
enim 20 annos (ut mihi narrasti)
regiones Americanos pertransiisti,
et in eis vagatus sis, inter
barbaros vixeris, plurimos
eoru(m) baptizaveris vel potius
baptismu(m) profanaveris dum
dando infidelibus, agonizantibus,
nulla veri Dei et Salvatoris cog-
nitione imbutis, sicut saepius fui
expertus, q(ua)ndo cum talibus
Barbaris, qui vel a te vel a tui
similibus baptizanti erant, lo-
cutus sum, et nihil de Chris-
tianismo tenebant nisi quod vro
(vestro) more poterant cruce(m)
formare, et idola vra (vestra)
quae habetis in templis vris
(vestris) laudare, caetero quin
erant fures, scortatores, etc., ut
alii Barbari.

that you would ponder what
you will respond to Christ, the
Universal Judge, when He comes
for judgment; and what ac-
count of your stewardship you
will render Him. For although
for twenty years as you have
told me, you have traversed the
regions of America, and have
wandered about in them; have
lived among savages, and have
baptized very many of them, or
rather profaned baptism; since
in giving it to non-believers, and
to men in the agonies of death,
who were not possessed of any
proper knowledge of the true
God and Saviour, as I have often
found out when I have spoken
with such savages who have
been baptized by you or those
like you, and who had no know-
ledge whatever of Christianity,
except that according to your
custom, they were able to make
the sign of the Cross, and to
praise those idols of yours which
you have in your churches; but
who in other respects were
thieves, whoremongers, etc.,
even as other barbarians:

Licet inquam haec feceris, et
tales barbaros ta(m) vivos quam
agonizantes et semimortuos
baptizaveris et baptizatos ex
opere operato aqua baptismi
ablui putaveris; tamen non male
in te quadrat illud (verbum) Chri
(Christi): Vae vobis, Scribae et
Pharisaei, hypocritae, quo-
nia(m) circu(m) itis mare et
terra(m), ut faciatis unu(m)
proselytum, et eu(m) factus
fuerit, facitis eu(m) filiu(m)
gehennae duplo magis quam vos
sit. Non enim homines ex Gen-

tilismo ad Christianismu(m), sed ex paganismo ad papismu(m) adducitis; in quo repudiato unico sanguinis Chri (Christi) lytro, homines ad proprias et alioru(m) hominu(m) satisfactio(nes) et merita remittitis et tandem chrismate extremo bene metos ad igne(m) purgatoriu(m) ablegatis.

Catastrophes loco te commendabo Deo, patri omnis gratiae, ejusq(ue) filio Jesu Chro (Christo), quem precabor ut te per Spiritu(m) S. ex erroru(m) tuorum ambagibus extractum, ad veram Chri (Christi) ejusq(ue) meritoru(m) cognitione(m) perducat, ut compariaris in Chro (Christo), non habens propria(m) imaginaria(m) justitia(m), sed ea(m) quae ex Deo est per fidem Christi ut in eum credens vitam aeternam habeas. Amen.

Amstelrodami in Neo-Belgio, nonis Juny.

Tuus tuoru(m)q(ue) ex animi affectu usq(ue) ad aras.*

JOHANNES MEGAPOLENSIS.

EPGRAPH ERAT

Doctissimo Dno. Simon Le
Moyne.

Kibecum.

as much a son of gehenna as yourselves. For you do not lead men from Gentilism to Christianity, but only from paganism to popery; in which the unique ransom price of the blood of Christ is repudiated; and you refer men to their own satisfactions and merits and those of other men; and at length, having well anointed them with the "extreme unction," send them away to purgatorial fire.

In conclusion, I commend you to God the Father of all grace, and to His Son, Jesus Christ; to whom I will pray, that you may be released from the entanglements of your errors by His Holy Spirit, and that He may lead you to the true knowledge of Christ and of His merits; and that you may be found in Christ, not having your own imaginary righteousness, but that which is of God, through faith in Christ, that believing in Him, you may have eternal life. Amen.

(New) Amsterdam in New Netherland on June 13th [1658].

Thine and Yours, with affection of heart even to the Altars.

JOHN MEGAPOLENSIS.

THE ADDRESS WAS

To the very learned Mr. Simon
Le Moyne.

Quebec.

*This subscription is interesting and suggestive. Domine Megapolensis had saved several Jesuits, among the Mohawks, from torture or death, as Fathers Joques, Bressani, Poncet, etc. See the beginning of his letter in the Introduction. This subscription seems to allude to his kindly feelings toward them, notwithstanding their errors, and it might be freely rendered—Your friend, and the friend of the members of your Society, up to your [Rouish] altars, but no further.

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